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A  
LETTER

FROM

26-(9)  
A Person of Quality,

TO

A Principal P E E R of the REALM,

Now Sitting in

PARLIAMENT.

Occasioned by the present DEBATE

UPON THE

Penal' Lawes.

*Viva la Liberté.*

LONDON, 1661

Printed in the Year M. D C. X I.

LETTER

POST OFFICE



A LETTER from a Person of Quality,  
to a principal Peer of the REALM, &c.

MY LORD,



Mongst the weighty Affairs of this Nation, which your *Lordship* like another *Atlas*, hath hitherto so happily set your Shoulder to; the indulgent care you have always had, to favour tender consciences, hath always been most Glorious and Remarkable. From thence, My Lord, I have taken confidence, amidst the Crowd of those many other cares that oppress you, to offer to your Lordship something, though it be but the poor oblation of *Virgils* Shepheard, *Mitia Poma & Castaneas Noces*, in the behalf of that poor, distress'd, and almost deplor'd Party amongst us, who have for these last hundred years, layn under a more bloody and inhumane persecution, than ever before was heard of amongst Christians. And because that building is perpetual, where the Lord layeth the Foundation, your Lordship cannot do a more Charitable and Heroical Act, then to be in some sort, a *Mecenas* to that Religion, and to Sollicit his Sacred Majesty, and the present Parliament, for a fair Liberty at least, if not privilege for it; and that His Majesty like another *Cyrus*, may be pleased to procure that *Israel* may return, and build up their Temple; so shall they be obliged to pray for the Life of our *Cyrus*, and to write His

Majesties name, upon their Altars and Church Doors, and that *Dens illis hac Otia fecit.*

It is not a more common than true Rule, I'm sure it seldome fails, that *Malus Custos dignitatis Metus*, and therefore *Tacitus* could not describe the Tyranny of *Tiberius*, but he must declare the Marks and properties thereof, *Ubi Delatorum Auctoritas magna, laesa Majestatis crimen frequens objicitur, ac boni cujusque viri invadendi ac tollendi praetextus est*; and he addeth, *frequens accusatio, & in quovis crimine adjuncta de laesa Majestate Principis.* Nothing shews more evidently when Authority inclines towards Tyranny, then the multitude of Promoters, Pursuivants, Catchespoles, continual informations, and the name of Treason made as a Livery to put upon all offences, and *tot esse delatores in Repub.* he makes as a certain Symptome, of a diseased and a decaying State. In former ages, I am sure, those were ever held to be the best, and most Godly Laws, that were least Sanguinary, and yet maintained order, all others were accounted but meer *Phalarismes*, and to be *leges Draconis.* *Seneca* who liv'd under a Terrible Tyrant, found by experience, that *frequens Vindicta paucorum odium reprimis, omnium irritat*, often punishments provoke more ill blood then they suppress: which may be an Error, so as a general Rule, to which there may be too much exception; but this I am sure is notorious, and an undoubted Solecisme in State, to punish most crimes with the penalty of Treason. *Ultima supplicia suppliciis ultimis ponat, ut nemo pereat, nisi quem perire etiam pereant is interfit*, in a good Government indeed, none should be put to death, but such whose own very interest it is, so to be put to death. The Speech of *Abner* to *Joab* is hugely remarkable to this purpose; *Num usque ad internecionem hujus Macro desaviet? an ignoras quod periculosa est desperatio? usq; quo non dicis populo ut omittat persequi fratres suos?* Shall the Sword devour for ever? Know'st thou not, that it is not a little dangerous to force a desperation? How long shall it be then ere thou bid the people return from persecuting of their Brethren? It is both good counsel and good example. *Germanicus* is noted to have wept when he saw the slaughter of the Souldiers of the *Legions* that mutiny'd; *non Medicinam illam, sed Cladem appellavis*, and call'd it not a Medicine but a Massacre. Nor can I think that all pity dy'd with *Germanicus*, or that there are not many, nay most in *England* mov'd with the Butchery of some persons here meerly for their Faith, and Profession, though barbarously couch'd under the name of Treason. I know it is the property of Commiseration, to be touch'd rather with

with the Calamity it seeth, than to examine the Cause which it seeth not: Yermyn only comforts, that your Lordship will offer the consideration of these things, to a far greater Emperour than *Germanicus*, and a Prince of much more eminently tender bowels of compassion. So I shall be bold to urge one argument more for commiseration, from the example of a Pagan Prince *Marcus Aurelius*; though the old Law was still in force, and strictly observ'd at Rome, *Deos peregrinos ne colunt*, that no strange Gods should be worshipped, yet he permitted alwayes Toleration to Christians, as *Tertulian* assures us. Then *Theodosius* and *Gratian*, the most Christian Emperours, were content to tolerate the *Arrians*, known to be the most real Enemies of *Christ*. And *Josephus* a Jew noteth of *Osius Megalita*, the same Permission, to continue Brotherhood; for the Peace of the State. The *Venetians* suffer the *Jews* to live amongst them, as the King of *Spain* did the *Moors*, till necessity forced him to expel them. How much more reasonable will it appear, to Tolerate our Brethren of the *Roman Catholick* Religion, who are undeniably *Filii Christi*, Sons of *Christ* by the *Mother Church*, which we in *England* use to call the *surer side*; For it is a verity undoubtable, so far as ever I could find, that that Church was formerly the Reverend Mother of all *Christianisme*, and the most ancient Law-maker, and Judge heretofore of all Religions.

*Tertul. in  
Apol. cap.  
5.*

*Joseph.  
Antiq. l.  
14. c. 13.*

It is a most false Proposition, and proceeded doubtless from Gall and Spleen, that *Roman Catholicks* are altogether unfociable, and that they cannot live with us, nor any sort of *Protestants*, in one Kingdome or Common-wealth, without *Jars* and Tumults; and lastly, which is given out onely to breed an exulceration in the hearts of the people, against those of that Religion, they affirm, that to give the least connivance to them, is a sin no less than damnable. This I know is blown daily from the mad, turbulent, presumptuous Pulpits of some *Presbyterians*; who indeed, if any Christians are justly to fall under that censure, should not themselves have Toleration any where; whose Phrenetical, giddy zeal, will be confin'd within no circle of order, but ever contemning all Law and Law-givers; endeavour to domineer, and rule as *Transcendents* over all *Kings, States, Princes* and *People* in the world. But I hope these few Considerations following, may qualifie a little, if not cool the extravagant heat of such indiscreet and hair-brain'd zelots, and confute their weak, and truly unchristian supposition of incompatibility.

And

And first, if we look back to former ages, we shall find, that from the Saxons to King Edward the Sixth, to be a *Roman Catholick* was never any Bar to Loyalty, or Obedience to Civil Government. Nor can any man deny, but that *France, Spain, Italy, the Empire* and *Poland*, have ever accounted, and do still, him as the best affected Subject, and least dangerous to the Civil State; who is the best affected to that Religion; and certainly, if to be a *Roman Catholick*, did ever breed or engender any such ill blood in the Body Politick, or secret infection of Disloyalty, as these men would fain perswade the world it does; and so must be in regard of the State, *malum aliquod in se*, and naturally; then upon the general tryal of so many Nations, and in so many Ages, it would have been sure discover'd, and detected of that noxious imperfection, which it never has before stood charged withal, neither in all those forraign Countreys, nor as heretofore, so not at any time since, in *England*. Nay, to the eternal glory of that truly Noble and Honorable Party, and confusion of all their Adversaries, I dare lay, that there is not one person of consideration amongst them all to be found out, that was at the same time a *Roman Catholick*, and in arms against His Majesty that now is, or His most glorious *Father*. But on the contrary, it is plain, that they did all expose themselves, their lives, fortunes, and families in His Majesties Service, to as much hazard as any whosoere they were in *England*; nay, for the preservation of those very Laws, by the force of which, they were to suffer a most savage persecution.

But yet the Antagonists of this most Rational and Christian Liberty desired for those excellent persons, I fear will hardly yet rest satisfied; for they stand so high in their own consistories, and yet higher in their own opinions, that nothing but miracle can be thought capable to abate the Edge of their most phrenetick fury. However they may please to remember, *chacun a son Tour*, nor can they I am sure forget, how that from the Time of King *Henry* the Eighth, and since him, Religion has had its changes, and what God pleaseth to determine, man must obey: they that are now in *Gloria Patri*, may be hereafter *sicut erat in Principio*: they ought therefore to live, and to continue with all men in Christian charity and amity, and not forget, that the bonds of religious Unity, are so to be strengthened, as that the bonds of humane Society be not dissolved. At *Hierusalem* in the time of our Saviour Christ, there were two Sects much different in Religion, and yet did live sociably together, and without offence

to Church or State, which were the *Pharisei* and the *Sadducei*: and they were not only, not men of one Religion, and so differing only in Rites and Orders, but they were men of very opposite persuasions, and in main fundamentals too. No man I believe will doubt, but that the *Saducees* were notorious *Hereticks*, for they deny'd the Resurrection of the Dead, and the Immortality of the Soul (an Article of our Belief, and the Foundation of all our Hope and Faith: ) that there was a fierce opposition between them and the *Pharisees*, is evident by that in the *Acts*, *Exurgens Pontifex & omnes Saducei qui cum eo erant*, &c. Then the High Priest rose up, and all they that were with him, which is the *Sect of the Saducees*, &c. and again, *Sciens Paulus quod una pars esset Saducaorum, altera Phariseorum exclamavit*, &c. But when *Paul* perceived that the one part were *Saducees*, and the other *Pharisees*, &c. Thus it is plain, that these parties were sufficiently opposite, and did often contradict one another; the *Saducees* maintained the Temple of *Gerizim*, and agreed with the *Samaritans* to sacrifice there, contrary to the Law, and to the prejudice of the Temple at *Hierusalem*. The people follow'd the *Pharisees*, the *Scribes* and *Elders* applauded the *Saducees*, and both were Heresies, as *Sigomius* and *Epiphanius* do most clearly testify, and yet all that City was divided into these two Sects, in the time of *Herodes Antippos*, as *Josephus* assures us, and yet did they live very quietly together as to the Civil Government, without Discord, Riots, or Tumults. To come home to our later Times, we may begin with *Switzerland*; and though *Zwinglius* was a rough, violent, and seditious fellow, and by arms sought to compel the five Pages to the Religion of *Bern* and *Zurich*, yet by agreement all was pacifi'd, and to this day they have their particular Churches in their several Towns, and maintain their mutual Liberties, the Commonwealth of the *Cantons*, all Contributions, Confederations, Traffick, and Society together, and sometime preach, nay communicate like good fellows, in the same Churches and Pulpits. To pass over *Suevia*, and the Lower Provinces of *Germany* (where though *Lutheranisme* before and *Calvinisme* since hath very much prevailed) those *Roman Catholicks* yet that are, remain undisturb'd. The famous Kingdoms of *Poland*, and the Empire of *Musco*, have thought it necessary to suffer the Religious *Vried* in their Dominions and Countreys, both to take away all Domestical quarrels, and by a general unity (as a brazen wall) to fortifie themselves against the common Enemy of *Christendome*, the *Turk*. And shall *England* now so far degenerate from its ancient glory & vertue, as to go to school for civility to a rude

*Swiss,*

*Act. 5.*

*Act. 23.*

*Segon. de Republic. Hebraea. p. 538. Epiphani. l. 5. c. 11. Joseph. l. 18. Antiq.*



*Swiss*, or *Swinish* debauch'd *Dutchman*? Shew more Barbarisme than a *Muscovite*, or more, unnaturalness than a *Polonian*? who reserve the blood of their Neighbours, to be shed with Honour in the Field against their common Enemies, rather than by Tyranny at home, to weaken their own body; *Germany* also may be a sufficient example, that such a toleration is most expedient, and that it is both possible and faisible, that two, or more different religions, may live together in peace. Let these *Consistorians* call to mind, how quietly the *Roman Catholicks* have suffered, and convert with the *Lutherans*, and themselves lately sprung up there (for above a hundred years together) till they with the *Swedes* were pleas'd to disturb their own peace, and the Tranquillity of that most beautiful *Empire*. And sure *Charls* the Fifth, and *Ferd. nand* who indulg'd so much liberty to those Religions, as they were great and wise Princes, so were they as provident likewise, and merciful. Their ground too was the same with ours, *Salus Populi suprema lex esto*, the peoples Safety ought to be the Supream Law, and therefore they ordered, that *Caveret utraque pars, ne in suis dominiis quemquam ad sue religionis professionem cogat, aut revocet, aut depellat contra ipsius conscientiam, a religione quam proficetur*. So saith *Dresserus*, that both sides should beware of forcing any man to his Religion, of recalling, or driving any man against his conscience from the Religion that he professeth: and afterwards confidently adds against those that are so precisely scrupulous, *Nec hic metuo eorum reprehensionem, qui putant non nisi unam Religionem tolerandam*, Nor fear I at all their displeasure, who will think that there ought to be but one Religion tolerated, for conscience cannot be compell'd, it may be perswaded. But that I may not be tedious, I shall conclude all my Instances with the fair and flourishing Kingdom of *France*. How often and how mercifully did the *French Kings* grant their *Edicts of Pacification*? and to what conditions were they contented to descend, only to preserve Life and avoid Bloodshed of their people? Witness the old Articles of Peace granted for the Liberty of conscience, set down by *La Vall* and divers others, wherein they have a general freedom to preach in all parts of *France*, &c.; and yet these were *Huguenots*; men of the *Consistorian Religion*, Factionous, Boutefeus, and in truth, the very shame of *Protestant Religion*. Yet would the poor *Roman Catholicks* of *England*, be right glad to participate a share of such Graces, as they enjoy there, though there is no wise man sure, but must think that they deserve them much better. They poor Souls, with prayers and tears do supplicate

*Dresserus.*

*La Vall*. l. 3.  
fol. 141.  
Fig. l. 6.  
c. 7.  
*Boplonceir*  
l. 18.



plicate daily to His Majesty and the Parliament for such a Liberty : Those in *France* were always striving to wrest it by Force , and the bloody violence of a Presbyterian Spirit. They again had a *Rochel* , a *Montanban* , or a *Montpelier* for their refuge ; these in *England* , had no other retreat but the *Gatehouse* , the *Fleet* , or *Newgate*. For these in *England* , all Princes and States have long interceded , and do still ; They in *France* had never any other Intercessour , but their own Arms for them. Now to conclude all , seeing the great *Turk* permitteth *Christians* to live freely in his Dominions , seeing the President and Example of the greatest Princes and States in *Europe* doth set it forward , the poor *Roman Catholics* in *England* , hope they shall not far. the worie , for their patience and obedience , which deserveth more. Their only ambition is to be accounted good Servants to God , and Loyal Subjects to His Majesty , and their only humble Suit to His Majesty now is , *Hanc animam concede mihi , tua cetera sunt*. Give them their Souls , great Sir , take you the rest.

Thus far under your Lordships favour , I have been bold to proceed in the behalf of the tender Consciences of those , who have suffered most in that kind of any *Christians* in the World ; but now two Objections seem to obstruct all that has been hitherto spoken in the argument. And methinks at this Instant , I hear a wellmouth'd *Presbyterian* to open against the *Romish* and *Spanish Inquisition* , where only this liberty is denied ; and why should they have Liberty themselves , who will give none to others ? To this I shall be bold to obviate , that there are but two sorts of good Policy , in order to Religion. The one is to keep firm and fast to one Religion , where there is but one , nor ever has been more ; and with all care to keep out all others , be they good or bad , this I say in order to the Civil State , is a most necessary peice of Policy. For nothing embroyles a Kingdome or State sooner , than the Diversities of Religions , especially if some particular ones be forbidden. For the Prohibition of some , creates faction in the hearts of the supprest , unlesse hindered by very extraordinary grace , and faction ever pretends zeal of Spirit , which if it become Conqueror shews no mercy , if subdued , no patience : however mutinous and a boutefeu , which join'd with the other two , called curiosity and singularity , are the three furies , that torment the World at this instant , that *Triceps Cerberus* , that sets open Hell gates , to fill the World with Impostors , Seducers , and Calumniation. Now to Faction and her adherents , Sedition is an unseparable Companion , which streightways marryes it self to Schism , and thereupon it is , that all Magistrates and Laws are resisted , and that with violence , for there is no War so passionate , as the War of Conscience. The

*Inquisition* therefore is politickly to be commended, for keeping strict Watch and Ward, yea with fire and Sword to keep out all other Religions from thence, where there never was any other, then what they still profess. The second good Policy in relation to Religion is, where by the negligence of Governours, or some other unhappiness, several Religions have got footing, to give an equal liberty to all, as at present in the *Low Countries, France, Germany, &c.* Now this equality of liberty takes away all heart-burning, which otherwise would burst forth into faction, and that into sedition, to the publick disturbance. So it is plain, that it is the prohibition and persecution of some one or two Religions, not the persecution of all but one; or a universal Toleration of all indifferently, that can offend a Kingdome; and such a Policy of a general liberty, were to be wished here amongst us, since we cannot have the other: For in very deed, it is altogether as impossible to root out any one Religion by a persecution, as to put out a fire by blowing of it.

The next and greatest objection, that I must be bold under your Lordships Conduct, to encounter, looks very big upon me indeed, that it is not for their Religion, that Priests and their Entertainers die, but plain matter of Treason. I must here beseech the Objectors to let us know, how it comes to pass, that it should be Treason to be a Priest, or Capital for a Gentleman to entertain such a one in his house, to serve the necessities of his Conscience? or who made it ever to be so, either in this, or any other Countrey in the world, before the time of Queen *Elizabeth*? Whereby it is apparent that it is not *malum in se*, but *quia prohibitum* it must be so. And then to the amazement of the whole world, that Vocation must be made Treason, which was only wont here in *England* to sit in the Chair of Government, and by whose Oracles and Decrees, the people of this Land, were onely wont to be directed both in *Chancery, Rolls*, and all *Ecclesiastical Courts*. It would be thought, I am confident, a very strange thing, that any Parliament, should make it to be Treason, for any man to wear a *Barre-gown*, or to be known to be a *Graduate* in that Profession: Will it not be a more incredible thing to posterity, that so wise a Nation as this, should run counter to themselves, all Law and Reason, upon such a suddain, as to make that Treason by Act of Parliament, which so generally, so perpetually, and so anciently, hath been honour'd, and approved by all Laws. Was not Priesthood us'd and exercised by the Patriarchs under the Law of Nature? Establish'd by *Moses*, and the Law of God? Continued yet in Christ, who was himself a Priest for ever, after  
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the order of *Melchizedek*? and never apparently repeal'd by him, or any new Decree under his Grace and the Gospel. Was there ever any Nation that had a Worship of a Deity, and acknowledg'd a God, without their Priest? By the Wisdome of former Ages we find that Religion and Priesthood were ever taken to be like *Hippocrates* Twins, born and bred, laughing and weeping, beginning and ending together, &c. And must this sacred Function now, that is acknowledged and revered over all the world, by our Laws, that are unknown to all the World besides, be made a peice of Treason, here? It is no wonder indeed, if such new made Treasons, as has been afore cited out of *Tacitus*, did presage a fall, or diminution of that Power, which made them to be so: and it is to be conceiv'd, that the Auspicious repealing of such, will forespeak aswell the growing up of a most flourishing *Empire*. Over and above all this, it h's been ever held against the Wisdome and Policy of this Nation, to fetter themselves with too many shackles of Treason; and therefore as 25. *Edw.* 3. at the petition of the Subjects, the King did declare and determine what should be taken and judged for Treason, by the Common Laws of the Realm, so 1. *Hen.* 4. c. 10. it was confirm'd and established, that nothing hereafter should be judg'd Treason, otherwise than was expres'd by that of *Edw.* 3. and though divers Actions were strain'd up to Treason for a time, which indeed were not so, nor within the list of the 15. of *Edw.* 3. as that of *Hen.* 6. the taking and surprizing of persons and goods in *Wales*, so to stand for the spae of seven yeras only, and 8. of *H.* 6. burning of houles, and 22. of *Hen.* 8. poysoning, &c. which of their own nature, and simply were not Treason, and therefore had a limitation of time annexed to them: Yet prudently all such former Acts were repealed and made voyd, 1. *Edw.* 6. for a more merciful and indifferent proceeding with Subjects, that the Remedy might not prove more dangerous than the Disease. And now must an eternal Treason be branded upon the sacred't of Functions? and no leis than the most infamous and dismal word invented, like a *Medusa's* face to terrifie poor Christians from their Consciences, Faith and Profession? *Sed satius est pertransire Calamitatem publicam.* And yet the great and Christian magnanimity, that all the noble persons of this perswasion, have always expres'd, especially in these late most calamitous times of fiery tryal indeed, is not a little remarkable: when no day presented them leis then most dismal horrors, destructions of themselves, wives, children and families, and on every side, most terrible images of death, yet they always stood stedfast to, and unmovable from their

Principles of Religion; a very inconsiderable number of them starting aside like a broken bow; in lieu of every one of whom too, they got into their Church, then in the midst of all their miseries, more than a thousand; so mightily does the barbarous and inhumane persecution of any one party, encrease its number. Nor was their integrity to God, and loyalty to Religion more observable, than their fidelity to His Majesty, amidst all the artifices, as well as menaces, of the most subtil and mischievous Tyrants, that ever the earth bore. And why then should not these most honorable Persons receive some Acts of Grace and favour now, and with as much reason, as those penalties were exercis'd upon them then in those times, or impos'd upon them at first? For it is plain, that there was nothing but fears and jealousies that were the occasions of their first infliction: *Queen Elizabeth* having been declared, by three Popes successively, and our own Acts of Parliament to be illegitimate; and that great and most incomparable person, His Majesties great Grandmother, *Mary Queen of Scots*, and *Dowager of France*, standing at that time in competition with her in the eye of the world, as the just Heir of the Crown, who (by the way, was entirely a *Roman Catholick*, and so all that party then in *England*, fell into suspicion of an adherence too much to her interest; which to avoyd, was the grand reason, why this persecution of *Roman Catholicks* here in *England* was first invented, and the suppression of the whole party endeavour'd by the *Cecilian* policy of those times, and yet we never find that the *Roman Catholicks* did then, or since knit themselves upon any account of disturbance here; but on the contrary we know that they have been always ready to assert His Majesties Interest, not only against Rebels and Traitors at home (though to the support of those Laws, as aforesaid, which have hitherto prov'd their particular ruin) but all enemies whatsoever abroad, even against the *Pope* himself or King of *Spain*, when His Majesty shall so please to command them, and so much Loyalty they have been always ready to swear to likewise, and still are, and that the *Pope* himself shall never be able to withdraw them from their Allegiance to His sacred Majesty.

Now seeing that by His Majesties, and the Parliaments great care and prudence, there is a debate admitted for the regulation of those scandalous Laws, and since it is manifestly necessary, that as Sails, so Laws are to be turn'd, and as occasion, time, circumstance, and reason of State shall direct, either to be altered or revoked, and forasmuch as it is plain, that upon worldly respects, those Acts have pass'd in former Parliaments, to try what operation and cure they

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would work in the State, and if they prove fruitlesse Medicines, or as most emperical purgations, too violent (and fitter to kill then to cure) then to be repealed; for as they were made for the feares and jealousies of those times, so by the grace and mercy of these times, (when they are both prov'd to have been causelesse) they may with honour be cancell'd, if His Majesty and the Parliament shall so please; to whose gracious consideration, I most humbly beseech Your Lordship, to offer these few Lines, and as Petitions rather then reasons, nor so much to arrogate justice, as to implore mercy, and seeing also that the Case of *Q. Eliz.* and His Majesty that now is, is far different, your Lordship would be pleased to Petition His Majesty for these poor troubled Souls, and procure a grace for them, that was never denied by any Christian Kings or States to their Subjects, for occasions of State, and to stop that unnatural issue of blood, flowing from those cruel Laws, and stay a little those passionate humors, and malicious oppositions of such, as are adversaries to that Grace, and the Lord Almighty, who hath raised you, to enable you for so great a work. Your Lordship and the Parliament, cannot but out of your great Wisdomes have observ'd, that too severe a persecution makes men desperate, *non coerct sed provocat Violentia*, and too heavy a hand upon those whom the Law casts down, shews a will rather to oppress the offender, then to cure the offence. It is the greatest Honour to Kings, that their mercy like that of the Almighty, is more eminent then their justice, and that their Benches and Courts, can witnesse more compassion then Severity. For he that sets open the Prison Doors, in so wise and gracious a manner, meaneth not to conquer the hearts and consciences of his people by torments, but to win them by mercy and sweetnesse. If the ancient *Aphorisme* of State be to be respected, it hath been ever in such cases, the Wisdom of the greatest Princes, *Punire raro* to punish but seldome, it was ascribed as a Title of Honour to *Augustus Caesar*, *nunquam civilem sanguinem fuisse*, never to have shed his peoples blood. Clemency is a Vertue, sometimes of as great policy as piety, because it begets Love, and Love breeds Loyalty, commands the very Soul, and lays the body at the Feet of the obliger; Mercy kindles Fire and Zeal in the hearts of Subjects. Pity and Toleration as they make the Obligation of the offenders greater, so it makes them repent to have offended him, who hath so obliged them, the reason is infallible in all noble Spirits, *Fidelem si putaveris, facies*, believe and you make a faithful friend, for the true Gallant Soul ever accounts it the greatest injury to be distrusted.

The poor *Roman Catholicks* upon these grounds, hope that their ancient and tryed patience and fidelity, shall so move His Majesty, and those that he has set at the Stern to govern affairs; that they shall be now refreshed and eas'd, as they may with a breath, and that they may find at last the warmth and comfort of the Sun-shine again in *England*, and that their humble supplications shall be granted, subscribed with the services of so many honorable persons, and sign'd with the blood of so many of their Martyrs: That though we meet them not in Churches, we may yet meet them cheerfully in our Markets; for though they differ from us in Religion, they will agree well with us in Obedience; their bodies will be ever at His Majesties command, if we do but leave their souls to God: and all this happiness both to them and us, I can no way despair of, if your Lordship please to become their Intercessor, in whose great Breast, compassion ever kept the highest seat, as it became it best: and be confident my Lord, that the obtaining of this lawful favour and Tolleration for these poor afflicted Souls, will be a work equal in glory, to any of your Lordships most illustrious Actions, and will raise you up, by your Charity, so many degrees higher towards heaven, as erect eternal Trophies to your Honour upon earth, and those as great, as ever were, or can be written in the *Records of Fame*. And so as His Majesty came unto the Helm, and ascended the Throne of these Kingdoms with Triumph, Glory and Applause, He shall end the *Catastrophe* of his days, with the general *Plaudite* of the whole world: Nay, all this will follow besides, as the fruits and effects of His Majesties goodness towards the poor *Roman Catholicks*, Peace within, and Honour without; Love at home, Respect abroad; and so shall be made a concord of discords, an union of divisions, and a religious contention on all sides, for devotion and a good life; for peaceable conversation, obedience to Magistrates, excellency of Learning, who shall do most good in the State, and deserve the prize; and such an *Eutopia* can onely His Majesty make in *England*, who will deserve the Olive branches for Mercy, Peace and Goodness, as well as the Laurel, for Victory, Wisdom, Government and Constancy (the Crown of all:) so I beseech your Lordship to accept and pardon this presumption, and continue your favours to

(MY LORD)

June 17.  
1661.

Your Lordships most obedient Servant,

J. H.





## POSTSCRIPT.

MY LORD,

**M**<sup>*Y*</sup> *hast had almost made me overpass one very considerable scruple, that I have heard frequently injected, to the prejudice of that poor oppressed Party; which is, that they did only serve His Majesty in the late War, in their own defence, and came to the King with a Cum nemini, &c. as they say. On the contrary, I can say on my own knowledge, that they were extremely courted by that Presbyterian Parliament, and proffer'd the perfect abolition of the Penal Laws, so they would side with them, and effectively prosecute their Rebellion. It was not therefore Interest but Conscience, that engaged them in His Majesty's Cause. And truly upon the matter, it may be said, that they serv'd His Majesty, whether he would or no, for they could obtain no Commission at all from him, till a Commission granted to one of them, by name Sir Arth. Ashton, from the Rebel Party, was produced: And then His Majesty thought fit, not to scruple the commissionating of any of them; all this, my Lord, is known truth, which your Lordship may please to accept likewise from*

(MY LORD)

Your Lordships most Devoted

Humble Servant,

*J. H.*

